be solved any other way) they would never hav«* asserted any more principles or than out*.

The chiefest and eminent assert ors of

which ditheistic doctrine of **two solf-existrnt nni-malish** principles **in the** universe, a good **god and** an evil demon, were the **iMarciomten and tin? Ma-tiicheans;** both **of which, though** they **made SOUK*** slight pretences to **Christianity,** wt were **not by** Christians owned for **such.** But it **is rrrtain,** besides these, and before them **too, some of the** professed Pagans **entertained the same opinion, that** famous moralist* **Phttarchiis Cha»ro-**nensis **being an undoubted patron of it;** which **in his** book l3e ***hide ct Osiride*** **he represents,** with **some little difference,** after **this manner; /<u<iy;<iVif**

TQV

P in P-

iiwtvri<tfi», fiti /iu> icfo/rft*v#n>

i riv

oi rif *^f/w^y* roti **vavroc* «*t irp f»c f iv** The generation and constitution of thin world is **mixed of** contrary **powt-rs or principles** (tin* **f>nc** good, Ilie other **evil), yet so as that** they arc bath of **equal** force, **but** the **better of them** prevalent : notwithstanding which, it is **ufao absolutely** impossible for the **worser** power or **principle** to be ever utterly **destroyed, much** cif it always **intermingled in** the soul,, **and** much in **the** body **of-** the **universe,** there perpetually against the **better** principle,

Indeed, learned men of later **have,** for **the most** part, looked upon **Plutarch here, but** as a bare **relater of the opinion of** other

philosophers, or else as a **follower** only, anil not a leader **in** it **Notwithstanding whirh$_{f}$ it IH t»v tdttif ,**